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ORIGINAL ARTICLES:

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econstruction and the Native Peoples of the South-west Pacific. *By A. P. Elkin.**

Papua and the Mandated Territory of New Guinea were our administrative responsibility i the pre-war period. The former will be so again in the post-war world, and it is unlikely iat any change will be made in the case of the latter. Indeed, on the basis of our previous xperience and of our record in New Guinea and Papua, the peace discussions might result i an increase of our sphere of responsibility. If so, we should be prepared to accept it.

The Atlantic Charter.

Apart from this, however, our post-war reconstruction task includes the South-west acific. Moreover, because of Australia's subscription to the principles of the Atlantic harter, we are morally bound to apply the principles inherent in it, in framing future policies nd administrative machinery for the territories in this region. The native peoples are ıcluded in the term " all peoples everywhere." In their case, as in that of all other peoples, 'e have declared that we seek " no aggrandisement, territorial or other " ; that the political nd economic wishes, interests and needs of all peoples will be respected ; that we aim at ecuring for all " improved labour standards, economic adjustment and social security " ; nd that we " hope to see established a peace which will afford to all nations the means of welling in *safety* within their own boundaries, and which will afford assurance that *all men n all the lands* may live out their lives in freedom from want and fear."

Australia's Defence in the Pacific Islands.

Interest in the native peoples of the South-west Pacific has been aroused by the valuable art they have played in helping us as carriers, labourers and stretcher-bearers, and in ıtangible ways also. Moreover, the safety of our own continent has been won by turning heir lands into a battle-ground and by disrupting almost all sides of their life. At great ost to them, and not only to ourselves, we are winning our safety. The only adequate eturn we can make to them is to assist them in the rehabilitation of their village and social fe and of the economic basis of their existence, and in their progress towards civilization.

* In his Presidential Address to the Anthropological Society of N.S.W. on 29th October, 1943, Professor lkin discussed the pre-war methods of administration in the South-west Pacific, the various aspects of ıe effect of the war on the natives of the region, and the principles to be borne in mind when working ut post-war policy of administration. The address was an elaboration of the short article which is rinted here.

As an acknowledgment of this debt, and also of our moral obligation under the Atlantic Charter, the following " Fourteen Points," drawn up with the help of several persons with much practical experience in the region, are suggested as a guide to our thinking on post war reconstruction of the Territories.

Planters and other non-native interests are not forgotten. Provided their enterprises can be conducted without jeopardizing the welfare and future of the native peoples, they should certainly be rehabilitated. In any case, for a long time to come the natives will need the co-operation of very many of us.

The detailed background of the " Fourteen Points " is worked out in a small book " Wanted a Charter—For the Native Peoples of the South-west Pacific."

THE FOURTEEN POINTS.

(1) That the principles expressed in the Atlantic Charter and in the Four Freedoms be applied in Australia's relations with the native peoples of Papua, New Guinea and Melanesia, and that their implications be studied for this purpose.

(2) That the principle of the Mandate, with emphasis on the temporary nature of the guardianship and tutelage thus undertaken, be observed in our dealings with these native peoples.

(3) That full consideration be given to the establishment of a single mandate over New Guinea and Melanesia, and, for administrative purposes, Papua also; such mandate to be subject to an international authority, with possibly a Pacific Regional Council with prescribed authority not only to require regular reports from the Mandatory, but also to inspect the areas concerned, to express judgments, make recommendations and/or to give directions.

(4) That in view of our geographical proximity as Australians to the islands in question, and in view of our past experience and record in Papua and New Guinea in implementing policies of trusteeship in the interests of the native peoples, we should further fit ourselves to undertake this all-inclusive single mandate, or a lesser one, if called upon to do so.

(5) That, therefore, we make clear to the world that our objective in these island territories is the welfare and future progress of the native populations, whose lands they are, and that we shall deviate from this purpose only where and when absolutely necessary during our military occupation and later for any defence measures which may be necessary.

(6) That, after the cessation of hostilities, a two or three years period of pause and recuperation be observed in the native territories under Australia's control before putting in operation any new plans of settlement and development involving native labour or the alienation of land.

(7) That non-native interests (commercial, agricultural, mining, etc.) be allowed to function only in so far as they do not impinge on nor threaten the welfare of the indigenous populations; and that in so far as this occurs, the interests concerned be compensated and the land be reserved for native use.

(8) That the Indentured Labour system be examined not merely from the point of view of source of labour, but also, and more especially, with regard to its effect on native community life and its contribution or otherwise to native agricultural and social progress

(9) That every effort be made to establish native community enterprises (particularly plantations) and to develop peasant proprietorship.

(10) That native education be taken seriously, as one of the greatest contributions we can make to the progress of these peoples; and that, therefore, all persons engaged in this work be specially trained, be they administrative officials, missionaries or natives.

(11) That Australia devote its best medical knowledge and resources to the task of improving and maintaining the health of the native peoples.

(12) That all administrative officers be not only carefully selected, but also, after testing in the field, on a cadet system, be given special training for their work, which requires understanding of native peoples and of the problems of culture contact; and that, to this end, anthropological research be carried out in the islands not only to gain such understanding and knowledge, but also to ascertain the effect on the native mind and attitudes of the temporary Japanese victory and occupation, and of our own military occupation.

(13) That, as many thousands of the natives are adherents of Christian churches, missionary work be encouraged as a means of supplying moral incentive and sanctions; and that the policy of co-operation between Government and Missions be continued and further developed.

(14) That Australia set aside for some years (and as long as necessary) a generous and adequate sum for the development of native welfare, so that the Administration may be able to carry out long-range policies.

A. P. ELKIN.

OBITUARY

A. S. Kenyon.

By the passing on of the late A. S. Kenyon on 14th May, 1943, at the age of seventy-five years, Victoria has lost a very useful citizen. "A.S.K." was born in 1867 at Homebush, Victoria. He entered the University of Melbourne at the age of 17 after attending St. Stephen's Grammar School, and in 1887 joined the Victorian Civil Service as a civil engineer; he held many important posts, culminating in his appointment in 1932 as a Commissioner of State Rivers and Water Conservation, from which he retired in 1935. He was responsible for the development of the Central Mallee during the period from 1906 to 1911. Mr. Kenyon published four books on Victorian history and a number of papers on aboriginal art and material culture, especially stone implements. His work out of doors enabled him to utilize his keen powers of observation, and he was an authority on the remains of aboriginal occupation of Victoria and the National Museum of Victoria, of which he was Honorary Ethnologist, received most of the collections made during his wanderings through eastern Australia.

In 1935 he was appointed Numismatist and Keeper of Antiquities by the National Museum. The success of the Anthropological Society of Victoria and the Victorian Field Naturalists' Club is due in some measure to his enthusiasm and unstinted support of their activities. His generous and frank nature, combined with a cheerful personality, radiated to all with whom he came in contact; his sense of humour and tenderness to those in misfortune won him many friends. He had a wide knowledge of art, science, literature and music, and was always willing to impart his knowledge to others. "A.S.K." possessed in a supreme degree that rare faculty called "youth," which he never lost as the years rolled on.

R. H. GODDARD.

Australia: Material Culture. **Noone.**

Some Aspects of Aboriginal Stone Cultures. *By H. V. V. Noone, F.R.A.I., M.S.P.F.*

As a visitor who has given some attention to the techniques employed in stone working, I have been much impressed by the remarkable skill and resourcefulness of the Australian aboriginal stone workers. I find that, almost without exception, there is no method of producing stone tools and weapons, practised at different epochs by the primitive peoples of the rest of the world, that was not used by the Australian aboriginal. I will give a few of the facts on which this conclusion is based.

Some quarter of a million years ago early man was probably at a stone age where fractured stone, used in place of wood as a weapon, was helping him on to world mastery. Mr. Mountford and the Rev. J. B. Love have shown us that such a crude culture stage can still be witnessed on this continent, for they have seen aborigines making such effective use of an untrimmed stone block that, after hacking away with it at a tree trunk, they obtained a piece of wood which, after simple trimming and touching up, provided them, in one case with a spear-thrower, and in the other a dish. According to prehistoric research in Europe, man, in course of time, knapped out such serviceable core-implements of handy form, as is the rough semi-worked hand axe used by men of the Abbevillean culture. On this continent we find much the same implement, for the Mt. Gambier aboriginal also made semi-worked biface pieces from flint nodules, and another workman, the Kangaroo Islander, made other forms of primitive implements: a uniface and a semi-worked chopper, both produced from flattish pebbles of quartzite. After the Abbevillean's crude, though effective, efforts at making core tools, later improved by Acheulean and Mousterian cultures, a radical improvement in technique and skill had been slowly taking place, culminating in a special technique of carefully prepared nuclei, which produced, with the minimum of knapping effort, the beautiful long blade work of Combe Capelle and Cro Magnon men. This continent can show similar productions, equal to the finest achievements of these ancestors of modern man as witness the splendid quartzite blades knapped by our northern inland tribes. The proud boast of the Solutrean people must have been their remarkable point, lanceolate in form produced by their special pressure-trimming technique. The Kimberley aborigines fabricate excellent specimens of the same form, and by the same technique. They moreover fashion on them an even finer point, which is no mean feat. The South Australian makers of the fascinating Pirri point, also by means of pressure-trimming, produced a symmetrical uniface point such as was made by the early Solutreans. Following the Upper Paleolithic people came the Tardenoisians, and others of the Mesolithic period, who introduced those intriguing little pieces the geometrically shaped microliths. The Australian aboriginal has made and used identically shaped implements. Towards the end of the European stone ages the Neolithic peoples introduced grinding as a method of treating stone to form a working edge. The Australian aboriginal also employed such a technique, and, to suit his habits, sensibly restricted the laborious process to the grinding of little more than the required working edge on his axe.

Thus down through the ages new and more effective stone implements were gradually produced, and from time to time the world's different peoples introduced new methods of working stone. Here in Australia, however, we find one people and race who have employed

similar techniques to produce many of the stone tools and weapons that were used at different epochs in Europe. Moreover there can be found here what may be early and transitional forms of some of these tools and weapons.

One of the most exclusive products of the European Stone Ages, M. L. Siret,* has said : " Il constitue un de caractères les plus intéressants par son originalité dans l'histoire de la taèlle du silex," is a small stone implement called the Micro-burin, found in the Tardenoisian and similar cultures. Some authorities contend it is only the by-product of the manufacture of trapezes, triangles and oblique points. This delicate little piece is an aristocrat in its way, as it was produced by a method seemingly reserved for it alone ; no other implement of the culture showing similar workmanship. Its occurrence is more or less confined to western Europe, including Great Britain, and north Africa, including Egypt. Much controversy has arisen as to its exact use, if any, and the actual method of its production. Whatever way it was made, the result is that a distinctive scar (called the stigmate), usually showing a complete bulb, is found on the piece near where the ordinary burins, even those made by the same people, show a dimple, or negative bulb depression (Fig. Ic). Hitherto it has been taken for granted that such a highly specialized piece would not be found in Australia, but a short time ago I identified a specimen from Lyndhurst, S.A., showing the essential features of the Tardenoisian micro-burin (Fig. Id), and subsequently recognized one or two other specimens which are not quite as typical. This micro-burin is a small implement, and to the uninitiated somewhat insignificant, but, thanks to Dr. T. D. Campbell's thorough methods of collecting, we now know that a piece like the Tardenoisian micro-burin of Europe was, on occasion, produced by the Australian aboriginal. Though the evidence is confined to so few examples it is hoped that, now attention has been called to the piece, other specimens will be collected. Meantime we seem to have here another example of the Australian aboriginal's comprehensive knowledge of the varied techniques of working stone. On the other hand, it should be mentioned that no definite specimens have so far been reported here of what is said to be another specialized production of European Stone Age man. I refer to that known as the Levallois flake, said to be produced from a specially prepared nucleus, which is called a " tortoise " core when it bears the scar of the detached flake.

Siliceous material, when subjected to percussion and pressure, behaves the same the world over, and if, coupled with this, primitive man's chief requirements in the form of cutting, scraping, chopping and piercing shapes, fashioned on pieces of stone such as will suit his hand, are also much the same the world over, it may be expected that some similar tool and weapon types will be produced wherever man exists. Is it possible that the Australian aboriginal, originally equipped with an elementary idea of stone working, during his years of isolation, discovered and used, according to his requirements and the materials available, what have been found by other world experts to be the best ways of knapping, shaping and trimming stone ? Although it would seem there are grounds for thinking that the processes of grinding, and also pecking (hammer dressing) and polishing, in the manufacture of stone tools, may have been learnt by the aboriginal from neighbouring islands, these particular processes are comparatively recent innovations, and on this continent are limited in their adoption. There is little, if any, evidence for so linking up older stone

* *Bulletin de la Society d'Anthropologie de Bruxelles*, 1928, p. 66.

techniques that have been in vogue in the more remote parts of Australia. So far as is known, the following special traits or items are peculiar to the aboriginal cultures, *vis a vis* their neighbours, past or present : (1) a fully developed microlithic industry ; (2) the superbly flaked quartzite blades ; (3) pressure trimmed Kimberley spearheads ; and (4) certain stone implements such as the horse-hoof, flake pick, cylindro-conical stones and *tjurungas* together with the adze-flake or stone gouge attached to the spear-thrower, or handle.

It is true a spear-thrower has been reported from a part of New Guinea, but I have my doubts of any close relationship with that used by our aboriginal. In the first place the Australian spear-thrower is made in a variety of forms, from a plain stick with peg (the possible prototype) to the combination with adze-flake just mentioned, but none of these is like the New Guinea contrivance, a bamboo stick with a carved projection which could be a spear-shaft rest, whilst in place of a peg to hold the cupped butt end of the spear, as in Australia, there is the reverse arrangement.

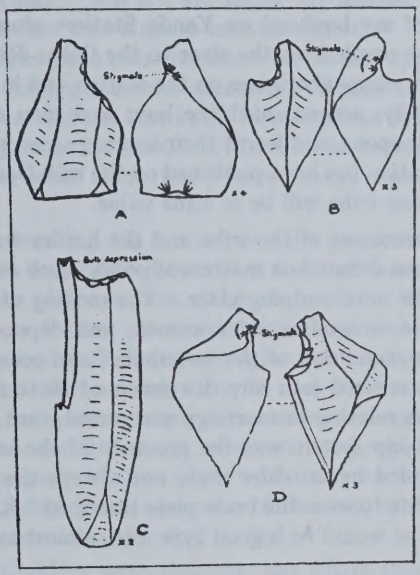
The spear-thrower *cum* flake adze of the Australian aboriginal is a remarkable combination. The bringing into service of a wooden implement as a handle to provide weight and gripping surface to a stone tool, and the reduction of stone material thereby, is ingenious, and a fine example of intelligent restriction of impedimenta. Such a combination seems to be unique to Australia. Even the intelligent Eskimo, whose ingenuity is so often praised and who himself uses a spear-thrower, as also a tool like the stone adze-flake, or *tula*, has never thought out this simple combination. As a stone adze it is a set of tools in itself, being usable for cutting, planing, scraping, chopping, etc. Stones of different sizes and working edge shapes can be fitted into the gum, and they are easily replaced or re-edged. The gum bedding allows also of a good piece of stone material being re-edged and re-used, again and again, down to almost a sliver. The other part, the wooden, in itself a clever propelling device, is often found in broad form, and has been reported as being sometimes employed in making fire, as a paddle, as a platter or dish, as a parrying shield, as a musical instrument, and as a striking weapon. It can, I think, be justly claimed that our aboriginal's spear-thrower *cum* flake adze is the most useful all-round implement ever evolved by any primitive people.

No other peoples of the world have developed the elementary throwing stick (even the ape seems to instinctively employ it) to such perfection as is reached in the Australian boomerang, and no such weapon as the returning form seems ever to have been invented elsewhere. The aboriginal boomerang in its many varieties is found alongside its prototype the throwing-stick. A like range of variations is also noticeable in other traits of aboriginal culture which are accompanied by what may be the original and transitional forms ; some of these are the one piece and three piece spears, the various types of spear barbs and spear points, burial and initiatory rites, classificatory systems, and body mutilations. The variety and range in stone working is apparently echoed in other culture traits.

Can it be that the aboriginal entered this continent with a few rudimentary culture features, and, although he has borrowed new ones, he has himself originated and developed most of the characteristics of his culture ?

Reviewing what has been said above we would seem to have in Australia (1) production of many of the types of stone implements characteristic of several of the various stone cultures of the past in Europe ; (2) employment of all the chief European stone-working techniques

(3) existence of some types of tools and weapons which, as far as is known, are exclusive Australian productions; (4) most of the aboriginal tools and weapons exist in a variety of forms, including some possible prototypes and transitionals.



It is unfortunate that sufficient stratificatory evidence has not as yet been obtained to enable us to say what are the different periods and phases of the Australian stone industry. Meantime I submit that, in view of the above, more credit than hitherto should be given the Australian aboriginal for originality and natural inventive genius.

H. V. V. NOONE.

REVIEW:

The Kielor Fossil Skull. *Memoirs of the National Museum of Victoria, No.* 13, 1943. *Pp.* 1-81, *pls. i-xi.*

Two mineralized skulls and some other bones were found in undisturbed ground at a depth of 19 feet in a terrace adjoining the Maribyrnong river, in a sandpit one mile north of Kielor village, Victoria. The skull described is large and combines Australoid with Tasmanoid characteristics in about equal proportions. The report consists of anatomical descriptions of the skull by Dr. J. Wunderly, and of the palate and dental arch by Dr. W. Adam, notes based on the geological investigations by Mr. R. A. Keble and Miss H. Macpherson, and a survey of the problem of the antiquity of man in Australia by Mr. D. J. Mahony. The evidence indicates that Kielor man dates back to the Riss-Würm Interglacial phase of Pleistocene times, and further, that a Tasmanoid (Negrito) group formed the earliest migrant race in Australia and was dispossessed by an Australoid (Dravidian) race which brought the dingo.

Australia: Ethnology. **Dunbar**

Notes on the Ngemba Tribe of the Central Darling River, Western New South Wales
By Mr. G. K. Dunbar.

I spent a good deal of my boyhood on Yanda Station, situated below Bourke on the Darling River, and running south from the river to the Cobar Road, in the territory of the Ngemba tribe. There were many aborigines on the station and in the neighbouring country and I knew them intimately, accompanied the boys and men on hunting trips, watched them making canoes and weapons, and learnt their language reasonably well. In view of the fact that very little information has been published on the mid-Darling tribes, it is considered that this brief account of one tribe will be of some value.

Social Life. The government of the tribe and the hordes was by camp-fire conference in the evening, when the men debated on matters of policy, such as what animals to hunt and where, and how to go to the next camping place. The moving of camp was directed by the old men, influenced by the virago-like elder women, and depended upon various factors such as rainfall, the season, condition of the waterholes, and occurrence of game, seed, and plant foods. The women entered into any discussion of matters not governed by ritual thus, for example, the laws relating to marriage and punishment were administered by the men, but the intricate kinship system was the province of the women as well as the men. Sometimes a group was ruled by an elder man, not always the one selected by the local squatters or police magistrate to wear the brass plate inscribed " King Billy " or some similar fictitious title ; generally, he would be a good type and, almost invariably, the best fighting man, tracker and hunter.

They were partial to fighting among themselves, but the men did not do as much damage to one another as in a man-to-man fight with spears, nullas and boomerangs, or as two women who fought with digging-sticks ; the latter were held at the end in both hands a little above eye level and, being ambidextrous, the women could strike with either hand and guard with both, so that not only were the men renowned for feats of strength and for hunting and fighting prowess, but the women were also looked upon as redoubtable fighters and had their champions too.

Punishments for serious crimes were mainly death or banishment. The death sentence was originally carried out with a club, but with the advent of law and order, police and trackers, a knowledge of anatomy was made use of, and the victim was held down and trampled on to rupture the liver. Every initiated man in the camp would assist so as to share in the carrying out of the sentence or, in other words, to expiate an offence against the group. Banishment from the tribe and its territory meant that every man's hand was against the banished one, and such individuals committed many crimes against the white man in the early days of settlement.

The tribe was divided into four sections—Ippai, Kumbo, Murri and Kubbi—each of which had traditional and mythical male and female ancestors. Each of these sections was denoted by an animal or bird. I believe KUP-E was the grey or red kangaroo (Murraway), MUR-E the black kangaroo (Womboy), HE-PI the emu (Ngoorie), and I am not sure about the KUM-BO, but I believe it was the Queyer or black bream, but may have been the Echidna (Tikkipilla).

The four sections mentioned were related in marriage and descent in such a way that a person belonged to the section of his mother's mother. If I belong to Kubbi, my mother is Murri and her mother is Kubbi. But if I am Ippai, my mother is Kumbo and her mother is Ippai. Ippai marries Kubbi and Kumbo marries Murri.

The tribe seemed to me to be in two divisions—Kubbi and Ippai in one, and Kumbo and Murri in the other—both having common ancestors. Kubbi and Ippai lived in the back country away from the river, and the Murri and Kumbo about the river frontages. The sub-division of each clan was again in the fours, but I have no knowledge of how that sub-division was derived or its purpose, other than that I have always understood it to apply only to food supply.

The animal or totem denoting the section was the particular care of all its members, and whilst it could be eaten freely by all the other three sections, it could be only partaken of sparingly by the member of the section which it denoted. There were totemic clans in addition. Each section was further sub-divided into four sub-sections, each with a food totem—reptile, bird, fish or foodstuff. Every aborigine was enjoined to care for and be sparing in the use of his totem food, so that not only were the men and women sparing in the gathering of food of their own totem, but also exercised some restraint in regard to feeding on the totem of their sub-division, which resulted in an adequate food supply. I refer, of course, to conditions pertaining to the period before white settlement corrupted tribal laws and usage. At ceremonial gatherings, feasting was the order of the day, and totemic food prohibitions other than clan totems were relaxed for that period.

Marriage Relations. Children were welcome, but where there was a surplus of female children (which often happened), the unwanted ones were quietly put to death as soon as born.

Because the female children were betrothed at birth, and because the arriving at marriage-able age of both men and women was celebrated by ritual and ceremony, I believe promiscuous intercourse between aboriginal men and women in their original state, before the advent of white man, was practically unknown. The male in his native habitat was extremely jealous of his female retinue.

The female children being betrothed at birth, there was never any question of courtship, because as the child grew up the whole tribe knew who the husband would be. Almost invariably, but not always, he would be one of the elders.

The young men, on reaching maturity and after initiation, were sometimes married to either a genuine tribal widow or the cast-off wife of one of the old men, but not always. Polygamy was practised, a man having as many wives as he could obtain under the tribal law and could manage without too much fighting between rival wives. The totem regulations governed the allocation of women captives from neighbouring tribes, as well as those born under their totem law to be the property of individual men.

Dress and Ornamentation. Both men and women wore a human hair belt with a small sporran attached back and front—opossum or kangaroo skin, or of netted twine or hair. Both sexes pierced the septum of the nose, wearing a straight carved ornamental piece of stick or a turkey bustard quill. They wore head-bands plaited from human hair or of opossum fur, spun and netted into a band of approximately one-inch width around the forehead.

Red ochre, pipe clay, kopi and charcoal were used for ornamentation, and the down from the top-knot or whistling pigeon and black swan was attached by means of human blood when preparing for ceremonial dances, to make patterns of various kinds on the wearer. Feathers from the brolga and the plains turkey bustard were used in ornamentation.

In the winter, and in cold windy and wet weather, a skin cloak was worn over the left shoulder, the right shoulder being bare, which left the fighting arm free for defence. I have seen kangaroo skin used, but the opossum skins were more commonly used. I believe, but cannot state positively, that these cloaks and coverings were made each year when required. Wallaby skin was not used very commonly. The only wallabies were rock wallabies in and about Oxley and Gundabooka Mountain, and there were no scrub wallabies at all on the flat country. There were some wallaroos, and kangaroos in plenty. Skin cloaks were made of the skin of the doe kangaroo *murraway*; this was stretched and dried in the shade, rubbed with ashes and then with some emu oil or goanna fat, and pulled backwards and forwards around a smooth-barked tree to make it a little pliable. Other than this, no attempt was made at tanning. The skins were roughly trimmed and sewn together by thread of kangaroo tail sinews, and in the very cold windy weather the cloak was worn with the fur inside. Skins were sewn together for a sleeping cover, and their manufacture was only discarded with the giving of blankets by the government. Skins were sewn together with sinews from the leg of the kangaroo to make rugs for covering.

Necklets, anklets and armlets were used in ceremonial and initiation ceremonies. They were netted from string made from human hair, opossum or bilby fur.

I have some recollection that the small fresh-water shell found in the Darling River was strung together and used by women as necklets; although I never saw one, I found the pierced shells.

Initiation Ceremony. Reaching the age of maturity, the boys, of which there might be quite a number, were gathered from all the hordes, and the whole tribe and its friends assembled together for the initiation ceremonies, which might take from a week to one or more months, depending on the rainfall, what water was available, and the supply of food. In a dry time, the ceremonies were curtailed, and lasted only the period during which water and food were easy to obtain. On the other hand, in a good season, with game plentiful, the festivities would be continued for long periods.

A favourite ceremonial ground of the Ngemba tribe was somewhere in the vicinity of Coronga Peak, but initiations were held at many other places. A waterhole, *Warrumbool* provided plenty of water for some weeks, depending on whether the attendant was an initiate or initiator.

A piece of level ground was cleared of all timber, grass leaves, bark, stones, etc., and swept clean. A ring, roughly about 90 feet in diameter around this clear space, was made by means of a shallow trench in the ground some three or four inches deep, and the earth from the trench banked up so that the ring was clearly defined. Quantities of wood were brought, and the ceremonial ground was invariably located in scrubby country so as to provide the necessary secrecy for the initiates to be hidden apart in a secluded camp. The *Goondi* or huts housing the women and children were located some distance from the initiation ceremonial ring, the name of which was not pronounced except by the fully initiated men and then only to each other.

The spectators, and those not taking part in the ceremonies, were seated outside the ring, the men facing the east, and women and children on the opposite side facing the west. The men spectators held a boomerang in each hand, grasped by the middle, and beat time to the chants by striking together the top and bottom of the boomerang alternately like cymbals. The women beat time by striking two balls of opossum skin together, or by slapping the naked thigh with the palm of the hand. Spectators all sat in the posture adopted by our tailors.

Approaching the ring on the evening of the opening ceremonies, all men and initiates carried a small leafy bough of the gum tree. These boughs were stripped, and the leaves scattered inside the ring. The boys to be initiated were suitably dressed or decorated with kopi and ochre, and on entering the ring were seated facing the east.

On the first night of the ceremony, ceremonial dancing was carried on, and the bards recited incidents in the life of the tribe. The men were decorated with ochre, kopi and feathers. The cave drawings of Gundabooka Mountain show the posture of the ceremonial dance, the legs bowed, knees bent, and arms akimbo, boomerang in the right hand, shield in the left. The dancer made his legs tremble at a rapid rate, and at a given signal each dancer took three short leaps sideways at an angle of 45 degrees, at the same time crying out at the top of his voice at each leap a series of place names, such as *Yanda Yanda, Kai, Billa Billa Kai*, the *Kai* an exclamation accompanied by a stamp of the foot. Each place name was repeated, probably the origin of dual words, because aboriginal place names, such as Mogil Mogil, etc., are quite common in N.S.W. Dual names were not used in conversation. This was carried on nightly until the initiates were ready, and on a suitable night a bullroarer sounded. This was a flat stick carved conventionally with a serrated edge and swung rapidly around on a string of human hair; it created a humming sound, varying in pitch with the speed, audible in the still night for a long distance. This was a signal for all women, children and uninitiated males to hide their heads beneath the opossum or kangaroo skin rugs or blankets, because the "Wanda" or night spirit was abroad. During the sounding of the bullroarer, the boys to be initiated were removed from the custody of their mother and taken to a secret camp in the scrub.

As evidence to the women and younger children of the mighty forces at work which spirited boys out of the camp, the following morning burning logs from the camp fires would be found up trees, and the cooking fires scattered about, thus destroying any tracks which might have been left by the abductors. The bullroarer was sounded at intervals all night.

In this hidden camp, the boy's left front incisor was removed. This was done by the insertion of two wedges of wood placed between the tooth to be removed and the adjacent teeth, a stone was held inside the mouth against the tooth, which was broken off with another stone. The boy was held by his maternal uncle, failing an uncle by his nearest relative on the maternal side. After this tooth removal, the initiate was not allowed to attend any of the festivities around the fires within the ring already mentioned, but was kept hidden away in the scrub, where various secrets were imparted. It was at this stage that he was given his secret name, known only to himself and other initiated men of his totem, and it was during this part of the ceremony that he was taught a secret language and its use. I understood that this secret name given to an initiate was related to the cicatrices on his chest.

The secret language seemed to me to be the use of common words, with new meanings. I cannot recollect many words; one I remember, *Wok-er*, the name for tomahawk, was the initiated man's name for the female vagina, and I have a general recollection that the initiates had difficulty for some time after initiation in memorizing the new meanings for the words.

Ceremonial marked trees were shown to the initiate on his journeys to and from the ceremonial ground. The designs were drawn in charcoal and kopi, and as far as I recollect they were similar to the conventional ornamental marking on weapons, and some were like the markings on an adult's chest.

The tree designs were not cut into the trunks, but painted on them. Because the ceremonies were carried out in the red country, there were no trees large enough growing in the scrub. The biggest of the trees would be not more than eight inches in diameter.

At night, plays or corroborees were enacted—some traditional like the emu, the kangaroo, the brolga-corroboree, some portraying hunting, etc., and others in the form of plays portraying some comical incident which had happened to someone of their own people while hunting, or anything else which appealed to the aborigine's sense of humour.

Religion. These people had a vague tradition in a future life, but I never heard a connected or definite account. The burial in the twice-bent position was part of the belief in a re-birth, and the totemic animals were in some way connected with this belief that the dead would return to some form of life in the future. Certain rocks on Gundabooka Mountain were pointed out as containing the spirits of long-dead men who some day would be re-born.

Legends and Folk Lore. The aborigine was a strict ritualist, and his folk lore was, as I have already referred to, transferred by word of mouth in the form of stories told round the camp fire at night. One legend which interested me particularly was that which accounted for the tribes and their boundaries. It was to the effect that ages ago the aborigines were one big tribe living close to the sea shore. One summer, some contagious disease came among them which took the form of a beetle. It penetrated to their kidneys and caused death. They fled inland to escape this beetle plague, and where a man or woman was attacked and became ill, the family remained with the sick one to nurse him or her, hence the tribes and their territories.

Another legend deals with a mythical ancestor who stepped from Cobar to Gundabooka Mountain to Byrock and then to the Brewarrina fish trap. His footprint is visible on Gundabooka Mountain and on a flat rock near Byrock, and hidden in the river bed at Brewarrina. This legendary man speared a Darling river bream in the then waterhole above the fishery and only wounded it. It dived into the ground and he followed it by digging. Where he dug is now the Darling river. Where the fish doubled back on him is where the big billabongs are situated. Where the natural rock barrages are across the river, there he rested at night because he was exhausted. When he struck at the fish with his spear, he caused it to grunt with pain, which it still does. The spines on its back are the spear thrusts, and it still grunts when removed from the water. The fish known in the Darling as the black bream grunts when removed from the water. The water has ever since flowed in the Darling, and the fishery at Brewarrina was made to cover the footprint and deceive the fish, which if left free to follow the river, would all have gone beyond the tribal boundaries.

Each clan had a reciter, or bard, whose aptness in putting incidents into words and making up communal songs was recognized by the whole tribe, and his services were in great demand

at tribal ceremonies, he being a sort of cheer leader or recounter of hunting incidents, fighting incidents, or comic incidents, in blank verse. There was no rhyme as we know it.

Death and Burial. The aboriginal family circles were very fond of each other, and cared for the aged. On a death taking place, not only the immediate relatives mourned, but all of that totem and their friends who happened to be in the vicinity. Where a man who had a wife (or many wives) died, each wife crowned herself with a cap of kopi—the Widow's Cap. This was plastered on her hair and remained there until it came off, bringing much of the wearer's hair with it. She also scarified her breasts and arms, and rubbed in ashes to make the cicatrices prominent and thus to denote the extent and depth of her mourning.

The deceased was prepared for burial by being bound in the twice-bent sitting position until *rigor mortis* had set in. He was then buried in a grave some four or five feet deep in that position, with his face towards the east. The weapons and other personal property of the deceased were placed in the grave at his feet. Bark was then placed over the corpse and the hole filled in.

After the burial ceremony had been carried out, the huts of the camp were burnt and the relatives and others moved away to a fresh camp. This was no doubt taught them by bitter experience with contagious diseases.

The widows and other relatives wailed for many nights after a death. Sorrow was recorded permanently by the women scarifying their breasts and arms and rubbing in wood ashes to make a prominent cicatrice. The men's chests and upper arms were also marked, the cicatrice forming a pattern similar to certain markings on their weapons, but these markings were ritualistic and part of the initiation ceremonies, and are referred to elsewhere.

The graves were not fenced or covered in any way, other than a little raised mound of earth. The widow (or widows) and relatives modelled from kopi a series of grave-markers about eight inches in length, four inches wide and one and a half inches thick, oval in shape, slightly concave on one side and convex on the other. They were placed at the head end, like a miniature palisade, sometimes in tiers, against the heaped-up earth mound over the grave. I have also found cylindro-conical stones on the grave, and understood they were made by the women and connected with death and symbolic of new life, or rather the continuance of the tribe numerically; in addition, I understood they were associated with the death and burial of men only.

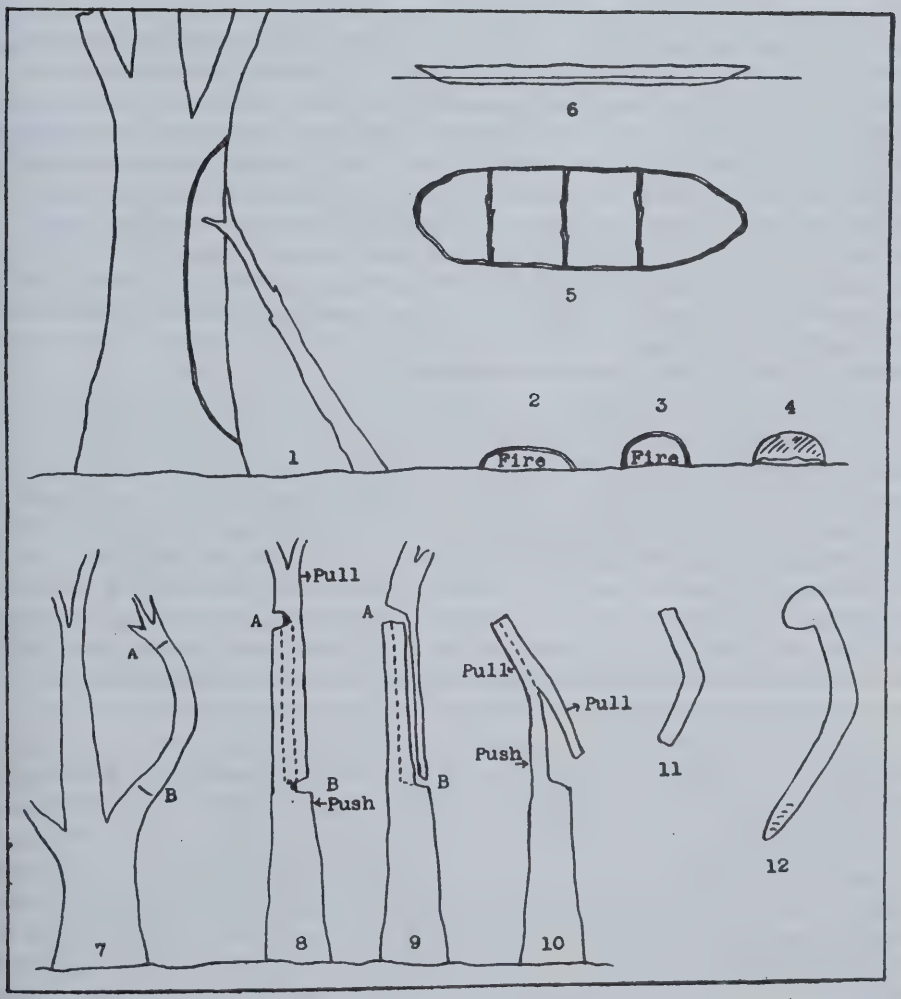
My brother and I found and removed a cylindro-conical stone from a grave, either on the grave or within twelve inches of it. Because these mystery stones were called "grave-stones" locally, and associated with the oval kopi grave-markers manufactured by the women and placed on graves by them, I had the impression then, and still retain it, that the cylindro-conical stones were a variation of the latter and denoted a male grave, and, further, that they were connected with a partly-forgotten burial ritual symbolic of the future life in some way connected with the burial in a twice-bent or threefold position which undoubtedly symbolized leaving the world in the position in which it was entered. Having these beliefs in the cylindro-conical stones, I made no further enquiries, and I know nothing more about them. There is, however, a quarry of soft sandstone in the old bullock paddock at Yanda, from which similar stones were quarried by natives, and at one time there were distinct traces of natives having shaped and made them at that quarry; fifty years' weathering since I saw it, on top of the long period that had passed since its use, would probably have removed all traces of this work.

In some cases, on a tree south of the grave a piece of bark was removed, and marks similar to the cicatrices on the men's chests were marked on the tree; aged aborigines declared that they could identify the man who was buried near by whenever one of these marked trees was located. I do not believe that the aborigines conveyed their dead to any special burial place but disposed of them at localities constantly used as camp sites, at camp sites isolated by floods adjacent to or on sandhills, and similar places used as seasonal camps; in such places they would make use of a given locality as a cemetery or burial ground because of the ease of digging the soft sand. There is a burial mound sandhill on Nulty Station on the northern side of the Darling River below Bourke.

Not every male who died merited the marking of a tree, and I never understood why certain individuals were so distinguished other than bound up with this custom in their ritual was the fact that the men of each totem conversed with one another in a language I have referred to previously as secret; and that it was one of the mysteries not to be talked about except in the inverted language.

Material Culture. The weapons were well made and symmetrical in form. Ornamentation consisted of incised wavy lines, the closed circle, spiral, and concentric diamond. Fighting weapons were rubbed with human kidney fat and blood to give them magical power; they were carried in the hand or in the belt, and a spear could be trailed grasped between the toes if necessary. Property was communal to a certain extent, although the weapons used by a hunter, and the digging-stick used by a woman, were the property of the individual, with whom they were buried at death.

Weapons. Boomerangs, *pulka*, were made in various shapes, from almost straight to right-angled elbow, flat on one side, convex on the other, and almost invariably made from mulga or gidgee wood. A suitable tree being selected for shape and grain, the bark was removed between A and B (Fig. 7). A deep notch was then cut at A, and a shallow notch at B, and the long edge of the boomerang marked out by cutting a groove into the sapwood on each side. Then by pulling at C and pushing with the foot at D, the limb of the tree would in most cases split off as shown in Fig. 9. Another groove was now cut on each side parallel to the more or less straight side, approximately the width of the rough wood required, and the notch B deepened. Then by pulling at E and pushing with the foot at F, the wood would split as shown in Fig. 10, and by pulling at G it split off; if the wood would not split the portion required was removed with an axe, and it was then reduced to rough dimensions with the latter tool. The rough shape was taken either to camp or to any desired spot, and there finished while green and full of sap. The maker squatted over it on the ground, it being laid beneath his thigh and held firmly with one foot. An adze-flake handled like a chisel and held in both hands, removed the wood in pieces by really bruising it off rather than cutting; when all the sapwood was removed and the weapon was taking shape, the stone scraper and chisel-adze were used alternately until the maker was satisfied with the finish and form of the weapon. The ornamentation was done with a stone made of "black basalt," as it was known locally, having an edge chipped to a point, bound with string and gum so that it could be held firmly, and so that the end could be struck with the palm of the hand without injury to the user. It was kept sharp by knocking small chips off its edge with another stone when necessary. Quartz was also used as a carving tool. The boomerang


6
5
2
3
4
1
Fire
Fire
A
B
7
Pull
A
B
Push
8
A
B
9
Pull
Pull
Push
10
11
12

was toughened in hot ashes, greased and rubbed with ashes ; coloured pigments were rubbed into the incised design, thus bringing out the pattern very clearly.

In my time a broken shear blade inserted in a cleft stick, bound and gummed, took the place of the hand adze-flake and was used in exactly the same way. Many hours of grinding on a flat stone were necessary to prepare its edge.

All boomerangs were tested for straight or return flight on a level piece of ground, and those for fighting and hunting did not return to the thrower. The pitch to the returning type was achieved in two ways : (1) by shaping the ends during its manufacture ; (2) by heating the weapon in the ashes, placing it flat on the ground, and holding it down with one foot and twisting the ends to the required pitch. One type of boomerang bore an axe-shaped bladed projection at one end, and it could not be so easily turned aside as the plain ones. The purpose of this projection was to catch on the edge of a shield or bunch of spears held by the man at whom it was thrown, while the other end struck him as it whipped round. The weapon could also be used as a club in the hand, and it was in common use. The returning boomerang was a plaything, and was used mainly to throw so as to cause ducks to fly low over the water and so into nets set for them. The cross-boomerang, consisting of two flat sticks bound together at right angles and thrown on the horizontal plane, were used for the same purpose. I have made and used these weapons.

The axe blade was ground equally on both faces so that the sharp edge was in the middle. In cutting out a bees' nest or an opossum, the aborigines sat astride the trunk and really bruised or battered out the hole. The axes were made of a heavy, dark green, almost black, close-grained stone, which occurred among water-worn pebbles. I do not know where they came from, excepting that on Gundabooka Mountain there is a place situated on the south-western slope known as " The Springs " on account of the fresh-water springs in the vicinity. There are many cup-shaped holes in the solid rock, some as big as a wash-tub, worn out by the swirling of smaller stones in recesses in the rocks, and these small stones are similar to those used for making axes. Further down the gorge, water-worn stones occur in the creek bed, and there are places where the implements were ground near " The Springs." It is my impression that some of the stones used for making axes were of local origin.

A stone tomahawk, *Woka*, fastened to a wooden shaft by means of kangaroo sinews and beefwood gum, was used for removing bark from the elbow of the tree for a dish called a *coolamon*, and for a canoe, to chop hand-holes into hollows to capture opossums and to open up native bees' nests, to cut notches in the bark for tree climbing, and to cut out weapons.

Some of these tools were mounted at right angles to the handle. The hand adze or chisel I have seen used, also the pointed graver. These were demonstrated to me, but not used for actually making weapons, because the shear blade had then taken the place of stone tools. Shear-blades could be obtained outside any of the many wool sheds in the west where there would be a heap of them two or three feet high and eight feet or more in diameter, discarded by shearers.

(To be concluded.)

Catalogue of the Aboriginal Relics of New South Wales. Part II. Cave Paintings.

By *Frederick D. McCarthy, Dip.Anthr. (Syd.).**

The greatest number of rock-shelters containing pictographs in New South Wales are to be found in the Hawkesbury sandstone formation of the central coast, where rock engravings also abound. The other most important area is the far west of the State, where cave paintings occur in widely scattered localities. Although this list is an extensive one, compiled from many sources, there are additional sites of which an account has not yet been published, or of which details are not available to the author, who would be grateful for any such information. As in regard to the rock engravings, this census reveals the need for legislation to provide for their permanent reservation, to make it possible for the finest groups to be set aside as national monuments, and to provide for the installation of devices necessary for their protection from vandals. Local people should be appointed to act as trustees where possible. A general description of the sites, subjects, techniques and function has already been given McCarthy[12] and the question of their preservation has been dealt with by McCarthy,[11] Shellshear,[22] and Wright.[26]

Mr. R. H. Mathews[14,19] published numerous excellent papers, some with coloured plates, on the pictographs, and his splendid work in connection with them is comparable in value with that of Mr. W. D. Campbell on the rock engravings; Mr. W. H. P. Kinsela has recorded several sites in colour, but they are as yet unpublished, and Messrs. W. J. Enright, W. J. Walton and R. McKenzie have rendered notable service in ascertaining the locations of undescribed sites, both of pictographs and petroglyphs, as given in this catalogue.

The recording of pictographs is a difficult task, and requires a person who is an able artist, a skilful photographer, and has some knowledge of the scientific background of the art. Several methods may be utilized, as follow:

(1) Trace figures on transparent paper; suitable method for individual figures or small groups.

(2) Photograph small groups, or gridded sections of large groups; tracings can then be made from the photographs, to be reproduced on a single chart.

(3) Drive a stake into the floor of the rock-shelter or cave, against the middle of the wall, and attach to its top a line (marked in feet) or a tape-measure, thus forming a zero-point. For recording, run the line to each figure, from left to right or *vice versa*, and mark its position on the graphed chart by measuring the angle and distance from the zero-point at the top of the stake and plotting them to scale. To ensure the accurate reproduction of the figures, a small grid, made of string or wire on a light frame, with six-inch squares, should be placed over each figure; the line should meet the frame at the spot marked on the chart. Any series of pictographs, large or small, may be recorded by this method. On flat surfaces, a large grid frame, like that recommended for the rock engravings (McCarthy[13]) may be used, and moved along the wall as required.

Care should be taken to differentiate between drawings made with dry pigment, paintings done with pigment mixed with water or fats, and any other techniques. Distinct layers

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of figures should be distinguished if possible, and the use of ledges, cracks, humps or depression in the cave wall by the artist in portraying any figure should be noted. The aim of th recorder is to reproduce a group of pictographs to scale ; such a reproduction when publishe forms a permanent and accurate record of the group, and is of far greater value than a unrelated set of individual figures. A suggestion worth consideration is that all figures including human, animal and geometrical, weapons, etc., be recorded, and that stencils o human hands and feet be described and listed only, because of the large numbers of them a various sites. This catalogue reveals that the task of recording, so ably begun by Mathews is one that will entail a great deal of time and labour, but at the same time constitutes fascinating and life-time hobby for the right person.

ARGYLE COUNTY.

Marulan parish.

1. Marulan, Shoalhaven River valley. Contains a man, woman, and boomerang i black, four goannas (?) and boomerang in white. Informant, H. G. Hammond

BLIGH COUNTY.

Bobadeen parish.

2. Cassilis-Mudgee road, quarter-mile west of ; on portion 76, 31 miles from Mudge No details, but disfigured by visitors' names, etc. Reserve No. 5744 Informant, W. M. Norris, Surveyor.

CAMDEN COUNTY.

3. *Bumballa parish.* Tallong, on portion 12, Mr. H. Rumsey's property. Huma (Hocker) and other figures in red. Recorded by W. H. P. Kinsela.
4. *Bunberra parish.* Bomaderry, found by Mr. J. A. Cole. No details. Towle, C. C.,[2] p. 174.
5. *Bundanoon parish.*

   Paddy's River, on eastern bank, one mile south of Bundanoon. Contains eel, goanna human figure, tortoise, lyre-bird's tail (?), etc., in black drawings. Thorp W. W.[23]

   Paddy's River, on western bank, one and a quarter miles south of Bundanoon. Con tains charcoal drawings of corroboree of six dancers, fish, chevron, human figur shield, bark canoe (?), etc. Disfigured by visitors' names, etc. Thorp W. W.[23]

AUSTRALIAN CAPITAL TERRITORY.

6. Gudgenby Valley, on slope of ridge, two rock-shelters half an hour's walk apar Contain paintings of kangaroos, emus, opossums, koala bears (?), tortoise, etc in solid red or white. Daley, C.[2]

COOK COUNTY.

7. *Kurrajong parish.* Bilpin, in bed of creek, about one mile from Bell-Kurrajon highway, on Mr. A. B. Powell's property. Fourteen feet long. Contains ov a dozen human hands in white stencil. Also odd charcoal drawings on scattere rock faces along this creek.

Merroo parish.

8. Wheeny Creek, in a tributary gully of ; three-quarters of a mile from Comlero Road and about eight miles north-west of Richmond. 25 feet long. Contai 12 goannas or lizards, flying phalanger, boomerangs, and hafted axe in white (stencil. Disfigured by visitors' names, etc. Etheridge, R., Jr.,[6] 83-84.
9. Portion 31, near right bank of a small gully. Facing west and 25 feet long. Contai eight goannas and snake in solid black, three boomerangs, hafted axe, and t human hands in white stencil. Mathews, R. H.,[18] 477-78, pl. x, cave 4.

Strathdon parish.

10*a*. Euroka Creek, in a tributary gully of. Contains large number of human hands in red stencil, racquet-shaped figure and fish (?), etc., in red. Wire screen erected across front by Blue Mountains Shire Council.

10*b*. Emu, in bed of tributary of Nepean River, at base of mountain range. Contains over 70 human hands in red stencil.

11. *Wilberforce parish*. Sackville Reach, Hawkesbury River, on left bank about 5 chs. below punt, on portion 3. Close to river. Facing north-east and 25 feet long. Contains 37 left and five right human hands, and boomerang, etc., in white stencil. Mathews, R. H.,[17] XXVII, 533-34, pl. xxix, fig. 2.

UMBERLAND COUNTY.

12. *Bankstown parish*. On east side of George's River, on portion 59, Liverpool Land District, at mouth of gully running through portion 92 and in rocky escarpment of river. 70 feet long. Drawings of fish, a jumping kangaroo or wallaby, and a human figure in black. Etheridge, R., Jr.,[5] 148, pl. xxiv, map. Also recorded by Mr. W. H. P. Kinsela.

Berowra parish.

13. Arcadia, at bottom of a ridge. Figures of an emu in black; woman in white; woman with pendulous breasts, stencilled human hand, etc. Walton, W. J.,[25] 202-3.

14. Berowra Creek; 2 chs. from Doughboy Beach, and about 10 chs. eastward from south-east corner of portion 7, parish Berowra. Facing north-east, 20 feet long. Six human hands in white stencil (four of children) in a vertical series. Mathews, R. H.,[16] XI, p. 91, pl. i, fig. 2.

15. Berowra Creek; a few chains further up the hill, to north-west of preceding site. 27 feet long. One left and three human hands in white stencil. Mathews, R. H.,[16] XI, 1896, 92, pl. I, fig. 4.

16. Berowra Creek, on shore of Lubeck's Bay, about 150 ft. above water. Drawings of six women in black, infilled: several human figures in white outline; human hand, boomerang and hafted axe in white stencil. Informant, E. McCarthy.

17. Berowra Creek, on shore of Lubeck's Bay, 1 ch. north of preceding site. 120 ft. long. Drawings, in outline and infilled, in charcoal and red ochre, of human figures, fish, wallabies, boomerang, etc. There is an old faded series with a more recent set covering them. Informant, E. McCarthy.

18. Berowra Creek, on western shore, just above road near ferry pontoon, and below large accommodation house. 40 ft. long. Twenty human hands in white stencil. Informant, E. McCarthy.

Broken Bay parish.

19. Duffy's Forest: Junction of Telegraph and Larool Roads, and situated one-quarter mile down creek which cuts Larool Road one-quarter mile from Telegraph Road. Series of white hand stencils, all but one child's stencil destroyed by vandals. Informant, W. J. Walton.

20. McCarr's Creek: Native bears in red outline, human hand stencils and impressions in red. Informant, W. J. Walton.

Terry Hill, French's Forest. Stencils of human hands. Informant, W. J. Walton.

Cowan parish.

21. Little Shark Rock Point, on northern shore of Cowan Creek, near the east end of a low saddle on the main ridge above the Point. Charcoal drawing of a stingray (?). Campbell, W. D.,[1] 45, pl. xxiv, fig. 11.

22. Swallow Rock Bay, on northern shore of Cowan Creek, situated about 80 ft. above water. Drawings of human figure, and others now indecipherable, in red. Disfigured by vandals.

23. Brooklyn, about 5 chs. south-east of railway station, on portion 9. Facing west, 12 ft. long. Four left, and one right, human hand stencils. Mathews, R. H.,[16] XI, 97, pl. i, fig. 10.
24. Long Island, about the middle of the northern shore, and 2 chs. from water. Facing north-west, 112 ft. long. 100 human hands (some closed, some with forearm) extending for 92 ft., four hafted axes, 12 boomerangs, two clubs, one barbed spear-point, three ovals or unhafted stone axes, two fish, in white stencil; club in solid red; double-barbed spear-point (?), man with headdress and feet turned inwards, in red outline; two human hands superimposed in red stencil; fish in solid black. Whole series now disfigured by visitors' names, etc. Mathews, R., H.,[16] XI, 94-97, pl. I, figs. 9*a-c*.

Heathcote parish.

25. Woronora Dam Reservation, near creek, half-mile from pipe-line and one mile from dam. Five hand stencils, slightly blurred. Informant, A. Sullivan.

Holdsworthy parish.

26. Harris Creek; on western side of western branch of Creek, 10 miles south-east of Liverpool. Two adjoining rock-shelters, 87 ft. long. Emu, shark, several fish, unidentified figure, in one group, in black infilled drawings; dingo, fish, birds, a human figure and other indistinct figures, in second group, in black infilled drawings, together with seven human hands in white stencil. Etheridge, R., Jr.,[5] 146-7, map, pl. xxiv. Since recorded by Mr. W. H. P. Kinsela.

Manly Cove parish.

27. Bantry Bay: Human hands and hafted axe, in red stencil. Informant, W. J. Walton.
28. Deewhy Head: on south side of Head, just above Manly Lagoon: human hand stencils. Destroyed by campers. Informant, W. J. Walton.
29. Deewhy: in property on southern side of Deewhy Rd. Human figure, large fish (shark ?), in red and black infilled drawings, five human hands in red stencil, two net-like figures in red. Informant, Mr. Whelan.
30. North Head: in Quarantine Reserve. Human hands in red stencil. Now destroyed. Informant, W. J. Walton.

Narrabeen parish.

31. Powderworks Road, close to. Two human hands in red stencil. Informant, W. J. Walton.
32. South Creek: near James Wheeler's property, on eastern shore at mouth of creek. Human hands in red stencil. Informant, W. J. Walton.
33. Oxford Falls. Large kangaroo drawing in black. Now destroyed. Informant, W. J. Walton.
34. Pittwater, 1 ch. from Hanson's wharf, between Salt Pan and Refuge Coves. 20 ft. long, facing north. Contains six human figures, bird-tracks, and human hand in charcoal.

North Colah parish.

35. Kangaroo Bay: on portion 163, 2-3 chs. up right bank of gully running into the Bay on western shore of Berowra Creek. 13 ft. long, facing north-west. Seven human figures, shield, and circular object, in black lines; human hand and hafted axe in white stencil. Mathews, R. H.,[16] XI, p. 92, pl. I, fig. 5.

Sutherland parish.

36. George's River: on headland of Oyster Bay. Human hands in red stencil. Informant, H. Connelly, Fisheries Inspector.
37. George's River: on Caravan Point. 12 human hands in red stencil. Informant, H. Connelly.

Willoughby parish.

38. Middle Harbour: on shore of Quaker's Hat Bay. 6 ft. long, facing north-east. Six human right hands (two children's), three left hands, and three human right feet (two children's) in white stencil. Mathews, R. H.,[15] 149-50, pl. viii, fig. 4.
39. Middle Harbour: on shore of Quaker's Hat Bay. 33 ft. long, facing south-west. Two wombats in black outline; male human figure in solid red; 14 human hands in white stencil; engravings of a man, shield, and other figures. Mathews, R. H.,[17] XXVII, 1898, 532-3, pl. xxix, fig. 1.
40. Ball's Head, Port Jackson: near point, about 20 ft. above water. Three human hands in white stencil, and seven small fish in solid white. Campbell, W. D.,[1] 17, pl. xviii, fig. 3.

COWEN COUNTY.

41. Yaminbah Creek, Coonabarabran district, Yaminbah parish. Caves along Creek contain paintings. Informant, T. E. Suttie, Land Inspector.

HUNTER COUNTY.

Bulga parish.

42. Portion 81, facing north-west, 54 ft. long. Contains seven clubs, axe-blade, two hafted axes, two boomerangs, 30 human hands, in white stencil. Mathews, R. H.,[15] 149, pl. viii, fig. 3, and [18], p. 477, pl. X, cave 3.
43. Portion 6, facing south-east, 42 ft. long. Contains a human figure in black (infilled drawing), and four human hands in white stencil. Mathews, R. H.,[18] 476-7, pl. X, cave 1.

Glen Alice parish.

44. Capertee Valley, on eastern rim, on range between Running and Nile Creeks, near the "Crown" Station. A limestone cave. Contains hand stencils, etc. Informant, L. Jamieson.

Macdonald parish.

45. Gorick's Run, 6 miles west of Macdonald River, at foot of ridge. Contains extensive series of paintings and stencils. Informant, Rev. G. Neville.
46. Portion 16, facing south, 34 ft. long. Contains a kangaroo, human figure, upper portions of two human figures, and four eels, drawn in black outline. Mathews, R. H.,[16] X, 64, pl. ii, fig. 5.
47. Portion 13, facing north, 8 ft. long. Contains eight left human hands, one hafted stone axe, one hafted European axe, and one European axe blade, in white stencil. Mathews, R. H.,[16], X, 63-4, pl. II, fig. 3.

Tollagong parish.

48. Back Gully, Putty Creek, on portion 42, about 8 chs. west of western boundary of. Facing south-east, 44 ft. long. Contains eel, bird, hafted axe, three goannas, snake, and two unidentifiable figures in solid black; three human figures in solid black with white outline; man and geometrical design in red and black, white outline; four goannas and native bear in white outline; 23 human hands in white stencil, and one in red stencil. Mathews, R. H.,[16] p. 63, pl. II, fig. 2; [15], 151, pl. viii, fig. 6; [17], XXVII, pl. xxix, fig. 4.

Tupa parish.

49. Putty Creek, one mile east of, on portion 15. Facing south-west, 29 ft. long. Contains three "sun" figures (up to 5 ft. 6 in. diam., with 18, 19 and 24 rays; one has hand stencil in middle) in white, and two hafted axes, 45 left and 12 right human hands in white stencil. Mathews, R. H.,[17] XXV, 156-7, pl. xiv, fig. 1; Enright, W. J., [4] 170, plate.

Wareng parish.

50. Howe's Valley, 10 chs. south of south-east corner of, and 6 chs. from highway, on portion 217. Facing north-west, 31 ft. long. Contains nine human hands and

two human feet in white stencil. Mathews, R. H.,[17] XXVII, pl. XXIX, fig. 5, pp. 535-6.

51. Howe's Valley, 5 chs. north of portion 33. Facing south-west, 16 ft. long. Contains drawings in solid black of two human figures, jumping kangaroo, dingo, two birds, two eels, flying phalanger, emu track, and boomerang. Mathews, R. H.,[15] 148-9, pl. viii, fig. 1.
52. Howe's Valley, on a tributary of the Macdonald River. Contains numerous human hands in white stencil, and a pubic apron and two sets of vertical lines in white. Enright, W. J.,[4] 169-70, plate.
53. Howe's Valley, seven miles east of preceding site. Contains a hafted axe, three human hands, in white stencil, and a set of vertical lines in white. Enright, W. J.,[4] 170. In this area is also mentioned on p. 170 a single human figure in another site.
54. Howe's Valley, on Mr. J. Merrick's property, 10 chs. from his house. Contains a connected series of " hocker " figures which develop into a maze; drawn in black outlined with white, on a right-angled wall. Informant, F. A. Davidson.

Howe's Valley, on Mr. J. Merrick's property, about two miles above his house up nearby creek, a tributary of Macdonald River, just above creek bed. Facing north-west, 70 ft. long. Contains human figure, snake, pubic apron, two sets of lines, in white; hafted axe and 83 human hands (majority left) in white stencil; three human hands in yellow stencil; one human hand imprint. Informant, F. A. Davidson.

55. Howe's Valley, on Mr. J. Merrick's property, about 5 miles above his house up nearby creek. Contains set of vertical lines, human hands and hafted axe in white stencil. Informant, F. A. Davidson.
56. Howe's Valley, on Mr. Hoolahan's property, on tributary of Cockfighter Creek, about 1 mile west of highway. Contains hand stencils. Informant, F. A Davidson.

Whybrow parish.

57. Bulgar Inlet, on south side of, 1 mile south-west of portion 34. Facing north-east 16 ft. long. Contains nine left, and one right, human hands in white stencil Mathews, R. H.,[14] 357-8, pl. xx, map.
58. Widdin Valley, 3 miles above Goulburn Valley Road, and near creek. Contains sets of parallel vertical lines, stencils of hafted axe and human hands, etc Informant, Miss E. M. Allen.

INGLIS COUNTY.

Danglemah parish.

59. Back Creek, at head of, near boundary of portions 182-3, 3 miles west of Moonbi Contains basket (?), etc., and is on an initiation ground. T. Golding,[8] and Mr. E. D. Coulter.

KURING-GAI CHASE NATIONAL PARK.

60. Coal and Candle Creek. Contains nine human hands in white stencil. Informant W. J. Walton.
61. Cowan Creek. Situated at Cottage Point, on left-hand side of track to Bobbin Head. Drawing of snapper in red, infilled. Informant, J. Baird.
62. Cowan Creek. Situated on ridge above Cottage Rock. Drawing of large shield in red. Informant, W. J. Walton.
63. Cowan Creek, on high peak. Contains human hands in white stencil. Informant W. J. Walton.
64. Cowan Creek and Willungra Trig. Station, between. Drawing of bark coolamon Informant, W. J. Walton.

(To be concluded.)

ıustralia, "Land of Negroes." An old Dutch Map. *By Gilbert P. Whitley.*

The study of those old maps, charts and atlases in which Australia's outlines were first ıcluded is a fascinating one for historians and collectors. Many such maps are known, but here appears to be no catalogue of them in existence and fresh specimens still turn up from ime to time in odd places.

In *The Sydney Morning Herald* for November 28th, 1936, I gave an account of a Dutch ıap, probably over 250 years old, in my possession, and now I have another which seems ⁄orthy of record, though this is a "younger" one, rather more than 200 years old, yet earlier han any charts of the voyages to our eastern shores of Cook or Phillip.

When I was in Holland in 1937 I spent a little time examining old maps and charts of ıustralia in the Ryksmuseum and Scheepvaart Museum in Amsterdam, and from a second-:and bookshop in Leiden I purchased a map of Asia, published in 1733, which shows in the ıottom right-hand corner the northern parts of Australia, as illustrated by the accompanying ıhotograph. Most of the Australian localities are derived from voyages of the Dutch ships *)uifken*, *Pera* and *Arnhem*, but it is interesting to note "'t Land der Negers" in N.W. ıustralia. This is, as far as I know, the first reference to Australian aborigines on a map; he presence of blackfellows there would be known from Tasman's voyage of 1644.

The map in my possession is entitled "Nieuwe Kaart van ASIA na de alderlaatste)ndekl ing int licht gebracht te Amsterdam bij Isaak Tirion" (New Map of Asia af'er the

latest discoveries published at Amsterdam at the house of Isaak Tirion). In the bottom right-hand corner is the remark " door Jacob Keyser getek. en gesned. 1733 " which I read as " drawn and engraved by Jacob Keyser, 1733." The map may not have been actually published until a later year. It measures 13¾ inches by nearly 11 inches and embraces Asia and adjacent countries between 80 degrees N. latitude and 17 degrees S. latitude, and between 30 degrees and 180 degrees of East longitude, and a scale of Dutch, English and French miles is given.

The north and north-western part of Australia is called Nieuw Holland and tinted pink. The western shores of what is now Cape York are yellow and labelled Carpentarie. There is a gap between Australia and the green-coloured " Nieuw Guinee," suggesting knowledge or suspicion of Torres Strait, and the details of the East Indian Archipelago are well plotted.

The Mitchell Librarian, Sydney, in response to my enquiry regarding this map, kindly informed me as follows :

" A check of our earlier maps of Asia has not disclosed any showing ' 't Land der Negers.' We have no further information about the map itself, but it may be from an atlas by Tirion entitled ' Nieuwe en Beknopte hand-atlas,' 112 maps, folio, Amsterdam, 1730-1769. The information about the atlas is from Phillips's List of Geographical Atlases."

The names of places in northern Australia are rarely spelt uniformly on old Dutch maps and a comparison of those of Roosengin, Tasman, Doncker, Goos, Allardt, Bowrey, Van Keulen and Tirion show surprising variation considering that their sources of information were so few. In fact, the Australian place-names on this Tirion map do not agree exactly with those on any other I have seen, comparisons having been made with various old maps in England, Australia, and on the Continent.

G. P. Whitley.

PROCEEDINGS OF SOCIETIES :

NEW SOUTH WALES :

Annual Report and Statement of Accounts, 1942-1943.

The Council has pleasure in submitting to members the fifteenth Annual Report and Balance Sheet for the year ended 30th September, 1943.

The membership of the Society as at 30th September, 1943, was as follows : Patron, 1 ; honorary members, 6 ; ordinary members, 99 ; a total of 106. There were four resignations, four deaths, and four new members. The Council again appeals to members to do their utmost to build up the membership. There are many people interested in the science of anthropology who would be only too pleased to become associated with the Society if they knew of its existence. Our objective is 150 members. It might be of interest to note that we have at present the following members ; Sydney and suburbs, 60 ; country districts, 20 ; Victoria, Tasmania and Queensland, 7 ; Pacific Islands, 4.

Deep regret was expressed by Councillors and members at the news of the death of Captain F. E. Williams, Government Anthropologist, Papua, who was killed in an aeroplane accident while on active service. He was a scientist of outstanding ability, the author of a

umber of books and articles on the natives of Papua, and a noted authority on culture ontact problems. Major Leo Austen represented this Society at the funeral in Port Moresby.

Other deaths announced during the year comprised Mr. J. A. Ryan, a foundation member nd an enthusiastic supporter of the Society who took a keen interest in the lectures and ther activities; Dr. H. C. G. Smith, a former Councillor, and Mr. A. D. Olle, both old and alued members.

During the year five general meetings and luncheons were held. This number was naller than in previous years because of prevailing conditions and the difficulty of obtaining uitable lecturers and adequate attendances. The following addresses, summaries of which ppear in MANKIND, were delivered:

1942—

3rd November.—Professor A. P. Elkin, M.A., Ph.D.: Presidential Address: "Anthropology in War Time."

1943—

23rd March.—Mr. R. M. Berndt: "The Natives of Ooldea."

6th July.—"Papua, Its People and Cultures." Lantern-slides of Mr. A. C. English explained by Mrs. F. D. McCarthy.

17th August.—Dr. H. Ian Hogbin: "The Natives of the Solomon Islands."

24th September.—Major C. A. Swinbourne, O.B.E.: "The Gilbert and Ellice Islands."

The Council met at five ordinary meetings and two meetings of the Australian nthropological Association.

Owing to ill-health, Mr. H. J. Wright, Vice-President, was granted leave of absence from ouncil meetings, and Mr. G. H. Palmer assumed duty with the Army and was also granted eave.

Council extends its gratitude to Mr. G. W. Watkins, retiring Honorary Secretary, who as carried out his duties so keenly and thoroughly during the past three years.

During the year Volume III, Part 4 of the journal MANKIND was published. It was educed to 32 pages, including paper cover, owing to rationing, but the smaller type has nade it possible to print the same amount of matter. Several sets of the journal were sold o American institutions and private inquirers. Council is pleased to express its sincere hanks for donations by members, acknowledged in MANKIND, to the publication fund.

The gift of land containing rock engravings at Somersby Falls, made to the State by Ir. P. J. F. Howe, has now been transferred to the trusteeship of the Society, under the title f the "Peter Howe Trust."

Attention is again drawn to the loyal and brave service being rendered by the natives f the Melanesian islands in the war zone. The members of all the fighting services, especially he wounded, and various Federal Ministers, including the Minister for External Territories, he Hon. E. J. Ward, and the Attorney-General, the Rt. Hon. H. V. Evatt, have all spoken n eulogistic terms of this splendid work, and both the latter Ministers have announced that he natives must be given full consideration in post-war plans for the reconstruction and evelopment of the Pacific islands. The future of the natives in this region is a problem in vhich members should take an active interest, and in connection with which they should miss o opportunity to support any policy that will give the natives the chance to improve their conomic and social status, and that will provide adequate medical services for them.

The Society had £33 12s. 10d. in hand as at 30th September, 1943, and for the year there was an excess of income over expenditure of £4 9s. There are fifteen outstanding subscriptions.

We are greatly indebted to Mr. E. A. Holden, O.B.E., Chartered Accountant, for auditing the books of the Society.

In accordance with the constitution of this Association, the council of management was vested in the Anthropological Society of Victoria for the ensuing two years from the end of August, 1943.

Auditor's Report.

I have examined the Cash Books and Vouchers of the Anthropological Society of New South Wales for the period commencing 1st October, 1942, and ending 30th September, 1943, and certify that the foregoing Statement of Income and Expenditure is correctly compiled therefrom, and that in my opinion the accompanying Statement of Assets and Liabilities fairly sets out the position of the Society at the concluding date.

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 30th SEPTEMBER, 1943.

Income.	£ s. d.	Expenditure.	£ s. d.
To Subscriptions	43 4 6	By Stationery	1 10 6
,, Bank Interest	0 10 1	,, Postages	5 7 1
,, Sales of and Donations to Mankind	15 16 11	,, Roneo Printing	2 8
		,, Sundries	0 18
		,, Cost of Printing Mankind, *less* Contributions from Victorian and South Australian Societies	44 18
		,, Excess of Income over Expenditure	4 9
	£59 11 6		£59 11

BALANCE SHEET AS AT 30th SEPTEMBER, 1943.

Liabilities.	£ s. d.	£ s. d.	Assets.	£ s.
Sundry Creditor—Mankind, Printing Vol. 3, No. 5 ..		22 0 0	Stocks of Mankind	100 8
Society Fund—			Library	50 0
Balance as at 1st October, 1942	152 0 5		Commonwealth Savings Bank, Balance as at 30th September, 1943 ..	31 16
Add Surplus Income over Expenditure, 30th September, 1943 ..	4 9 0		Petty Cash on Hand	1 16
Increase in Stocks of Mankind	4 0 1			
Petty Cash on Hand at 30th October, 1942 ..	1 12 0			
		162 1 6		
		£184 1 6		£184 1

E. A. Holden,
Chartered Accountant (Aust.).

21st October, 1943.

he Solomon Islands and Their People. *By Dr. H. Ian Hogbin, Lecturer in Anthropology, niversity of Sydney. Delivered at the meeting of 17th August, 1943, held in the Department f Anthropology, University of Sydney.*

Dr. Hogbin, who has carried out research work among the natives of Ontong-Java, lalaita, and Guadalcanal islands for the Australian National Research Council, dealt with he history and physiography of the Solomons, and described the daily life of the people. splendid series of lantern slides illustrated the villages, houses, canoes, gardens and other spects of the subject mentioned by Dr. Hogbin.

apua. *Delivered at the meeting on 6th July, 1943, held in the Department of Anthropology, niversity of Sydney.*

The Society was privileged to view a series of lantern slides made from photographs aken by Mr. A. C. English in central and eastern Papua between forty and sixty years ago. Ir. English is the oldest living pioneer of Papua, which he first visited as a collector of native urios, and subsequently established a store along the coast at Rigo, some forty miles east of ort Moresby. The slides form a valuable and unique record of village life, house types, anoes, and the variety of people ; the displays of food amassed for feasts were illustrated in a nagnificent series of pictures, which included many fine studies of dances and of the dress and rnament worn by the natives on these occasions. Mrs. F. D. McCarthy gave a most nteresting and detailed description of the subjects illustrated in the slides.

he Pacific Islands : Post-War Administration. *By Professor A. P. Elkin, M.A., Ph.D.*

Presidential address delivered at the annual meeting held on 29th October, 1943. A ummary of the address, the annual report and balance sheet, and the list of office-bearers or the ensuing year are published elsewhere in this issue.

SOUTH AUSTRALIA :

29th March, 1943. Mr. C. P. Mountford presented his lecture films and slides entitled " Brown Men and Blue Mountains."

The lecturer first projected a slide which illustrated the portion of Western MacDonnell Range in which the film was taken, places associated with the creation history of the Aranda tribe and photographs of the sacred engraved *tjuringa*. The film dealt with the country of the Aranda tribe, the desert trees, native fruits and other aspects, then pictures of an old man making a sand drawing by which he directs groups of men to travel to various totemic places. A *witjeti* grub centre, a child increase place, and a tree which brings diseases are visited in turn. One group brings back some of the engraved stones and exhibits them to a group of admiring visitors. Aspects of food gathering, children's games, firemaking and the preparation of *pituri* were followed by a number of photographic enlargements.

19th April, 1943. Dr. A. Grenfell Price addressed the Society on " Some Comparisons between the Administration of the Native Races of America and those of Australia." Dr. Price had spent some time in Canada and England and again back to America, and stated that both the Rockefeller Foundation and the Canadian Government had been most helpful. Particulars were given of the decrease in the aborigines and the increase of half-castes, which

is also evident in America, Canada and New Zealand, and comparisons made in the amount expended *per capita* by the various governments greatly to the detriment of Australi America is doing a great work in providing education and reservations; and hospitals a built in various sections. Conditions naturally are much more difficult in Australia, but great deal more could be done for the aborigine, and it was recommended that perso responsible for the care of these aborigines should be trained anthropologists and ethnologist

24th May, 1943. Dr. T. D. Campbell and Mr. H. V. Noone gave an account of the recent trip to the south-east to examine some aboriginal camp sites.

Dr. Campbell said they could only give a brief outline of their investigations, and n doubt much of the detail would be published later in a paper. The objects of the trip we primarily to examine some camp sites with reference to the stone implements found. I particular they wanted to try and ascertain the extent and intensity of the occurrence microliths in the south-east, especially particular types like the *pirri* and *bondi* points; an also to try and get more information on the Kurtze biface implements. The trip was a ver successful one and much interesting data and a large haul of specimens were collected. Speci geographical features of the south-east were mentioned, like the series of consolidated san ridges which run parallel to the sea coast. Sandy outcrops in these ridges are invariabl the site of previous aboriginal occupation. The Woakwine Range in the Millicent distri was the region of most of the sites examined. A brief visit was also made to Cap Northumberland.

Mr. Noone gave some details of the actual material collected. Results showed tha the microlithic industry was far better established in the south-east than previous knowledg and collections indicated. Special reference was made to one point, now called the Woakwi point, which revealed a very intimate knowledge of, and exceeding technical skill in, the a of stone working. Mr. Noone said he had considerable admiration for the Australian aborigi as a stone craftsman and he compared favourably with any other workers in stone in ever part of the world at all times.

The talks were illustrated by maps, photos and specimens.

28th June, 1943. Mr. P. Hossfeld gave an interesting talk on observations made i New Guinea in the year 1929. Photographs were exhibited showing the class of countr and the difficulties encountered when surveying. Various native customs, and methods obtaining food, were described.

A number of important papers appeared during 1943 on the stone implements of Australi They comprise one by H. V. V. Noone on Western Australia, two by T. D. Campbell an H. V. V. Noone on the microliths, and on the Woakwine district, of South Australia, and o by H. M. Cooper on the large implements of South Australia, in the *Records of the Sou Australian Museum*, VII, Nos. 3-4; three by F. D. McCarthy on the south coast, Bathur and Kempsey districts, and one by F. D. McCarthy and F. A. Davidson on the Singleto district, of New South Wales, in the *Records of the Australian Museum*, Vol. XXI, Nos. 3-4